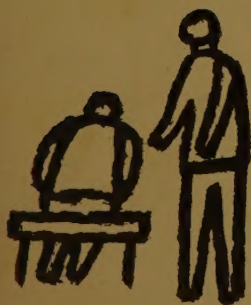


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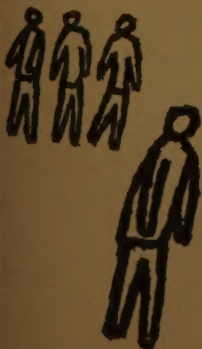
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Integrity



THE PRIEST AND THE MENTALLY SICK

MORALITY OF WARFARE



THE COMMUNITY'S SOCIAL PORCUPINES?

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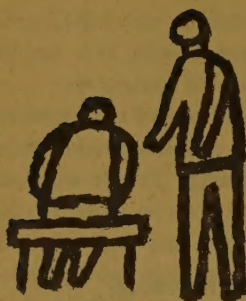
editorial

With Thomas E. Murray seemingly the lone voice on the A.E.C. protesting the making of bigger and better hydrogen bombs, as a nation we seem to be giving silent assent to the principles of nuclear war.

Unfortunately whatever discussion there has been of the morality of atom and hydrogen bombs has most often been emotional rather than rational. It has been moving rather than convincing. People who are constitutionally pacifists have beclouded the issue with so much irrelevant discussion (such as anarchy and vegetarianism) and allowed themselves to be led astray so far on a tangent by their equally emotional opponents ("So—you'd let a Russian rape your wife!") that the more basic issues have been obscured. Those of us who accept the possibility of a just war but question whether in any circumstances the use of nuclear weapons can be justified have looked in vain for a rational discussion that avoided the pitfalls of special pleading, political expediency, emotionalism and name-calling.

Such a discussion was provided on the Third Programme broadcast of the B.B.C. in England on January 30 last, in the form of a medieval disputation on the morality of nuclear war. (The text is printed in its entirety in the March issue of *Blackfriars*.) The conclusion reached was that nuclear warfare is of its very nature immoral, because while the direct destruction of life and property which it causes is different only in degree not in kind from conventional weapons, it has two other effects which are unpredictable and uncontrollable. They are a heavy dose of radiation which brings death to its victims within a few weeks and contaminates food, and genetic damages which cannot be limited and may affect mankind for generations to come.

Questions touched upon briefly in the broadcast—and which deserve further elaboration—are (1), if it is agreed that the use of nuclear weapons is wrong, is it ever permissible to make them as deterrents to possible aggression (since *deterrent* implies willingness to use, even if only as a last resort, it was agreed that if it is wrong to use nuclear weapons, it is wrong to manufacture them); and (2), if nuclear weapons have such far-reaching, grave effects, is it wrong even to test them? And that brings us to a further question about the peaceful use of nuclear energy. Those who envision the blessings that such peaceful use can bring seem to pass over rather lightly the effects in radiation and genetic damage that nuclear energy has. It has been argued—rather lamely—that such effects can be avoided. However, we think much further investigation of this matter is needed before we can support an "atoms for peace" campaign.



Albert Plé, O.P.

the priest and the mentally sick

*This article, originally published in
The Life of the Spirit
adds greatly to the discussion, begun in our last issue,
of the relationship between the confessor and the neurotic.*

To the eyes of faith all sickness is a trial. God is there, offering us a special grace of purification and of sharing in His redeeming death, but a grace hidden and hard to discern and live.

Yet the trial is still more formidable for the man whose sickness is mental, especially when, as is the case with neuroses, the sickness only partly destroys his balance and control. His agony at feeling himself partly "alienated," a stranger, that is, to himself, is intense. Something deep inside him is escaping his inner attention and worse still his power. And on top of that those about him most often, even when they are full of good intentions, understand nothing at all, heap one ineptitude on another and (when they have not provoked it) aggravate the disease. The sufferer feels himself excruciatingly alone, not understood, essentially helpless. Very often his faith seems to him unsettled, without strength or efficacy. All is clouded over with pain and despair.

He has one remaining hope, his confessor. But what can the priest do? He is not a doctor or a psychotherapist, and he cannot be too strongly advised to stay within the limits of his vocation and his powers. Amateurism in this sphere is criminal. It is a good thing certainly that some priests should specialize in these matters, but that presupposes years of training sanctioned by the authority of

a degree in psychoanalysis or psychiatric medicine. Such specialists moreover can be only rare exceptions, and they cannot obviate the elementary and universal truth that the priest as such is not a psychiatrist, and that to mix these two functions would be a double mistake—a pastoral mistake and a psychiatric mistake.

That does not mean to say, however, that the priest has no object or efficacy as far as the mentally sick are concerned. He can do a great deal, either before his penitent has become aware of his illness or in the course of its treatment.

He can, especially if he has some psychological sense enlightened by solid knowledge, bring decisive assistance to his penitent in helping him in the first place to understand himself and manage himself better. The more sincere a penitent is, the more he risks being subjective; that is to say, showing himself to his confessor not as he is but as he appears to himself to be. It is for the confessor, and still more for the spiritual director, to help him to detect his own illusions, to discover the real motives for his actions, the objective truth about the situation in which he is floundering, and God's will in it for him. In short, what the penitent expects of the priest is what Catholic tradition calls the discernment of spirits. That is true in every case, but more especially in the case of the mentally sick who have still not recognized themselves to be so.

It is then the business of the priest to make an initial diagnosis, or rather to divine that the moral or religious problem which is tormenting his penitent has also a psychological side; and that the part this side plays by way of upset or inhibition is too important for prayer, the sacraments, voluntary efforts, grace even, to be—without a miracle—sufficient remedies. It is the priest's part to bring this truth gently to his penitent's notice.

He must proceed with great sensitiveness and patience, so that his penitent accepts the hypothesis of a neurosis without rebelling against or being shocked by the idea, or, on the other hand, finding in it too useful an excuse for some moral disorder. The amount of responsibility which a neurotic has is always very difficult to define precisely. This much remains, that even if some form of morally bad behavior seems, after numerous efforts, to be totally beyond the penitent's control, he, the penitent, can at the very least enlist the responsibility which he still has in leaving no stone unturned to get himself out of it. He can, and indeed he must, while at the same time going on with his efforts and his prayers, have

recourse to a specialist who will, perhaps, help him to free himself from a pattern of action at once regrettable and beyond his power to control.

finding a psychiatrist

If the confessor has been fortunate enough to lead his penitent to accept the possibility of a neurosis, he must then find the psychiatrist competent to deal with it. But even in a large city that is not easy. Psychiatry, in fact, is divided into numerous special branches, from neurosurgery to hormonotherapy, from various sorts of psychotherapy to various sorts of psychoanalysis. How is one to know what treatment the case in question calls for? If, lacking enough knowledge, the confessor is unable to make this initial selection he can usefully send his penitent to a more competent confrere, even too, to an ordinary doctor who has an open mind in these matters and can give enlightened advice. It is greatly to be hoped, especially if there is a question of psychotherapy, that he will be able to approach a Catholic doctor. But one can be a good Catholic and a poor doctor. At least he must make certain that the psychotherapist, if he is not a Catholic, has yet a respect for the true values of faith and morals.

When this problem has been solved and the penitent has consulted the right specialist, the confessor's duty is not over. He ought to make contact with the psychiatrist. It is a good thing, in fact, that the confessor should know the professional diagnosis and the nature of the treatment undertaken, and should collect as much information as possible about the psychology of his penitent and the stages of his treatment. The ideal indeed is that the priest and the psychiatrist, each working on his own plane, should make their efforts converge, and that one should not undo what the other does. This collaboration is often difficult, not only because of the secrecy which binds, each on his own side and in a different way, both the priest and the psychiatrist, but also because of divergences in point of view and sometimes mutual ignorance of the disciplines involved. The confessor must leave no stone unturned to surmount these difficulties.

The advice which he has to give his penitent and his attitude toward him are to be weighed carefully. Each "case" is unique, and it seems dangerous to give any precise rules lest they should be

indiscriminately applied. But one may perhaps risk giving two general directives which are useful in most cases.

humility and charity

Although a distinction can quite legitimately be made between holiness and psychological health, it is impossible not to be aware that the principles which govern these are in many ways correlated and analogous. For instance, humility and charity, the two great virtues of the Gospel, have a well-established healing and preventive action in relation to mental sickness. In encouraging his penitent to practise them the confessor can be sure, not only that he is insisting on the essential thing from a theological point of view, but that he is besides collaborating usefully with the psychotherapist.

The neurotic's cure is indeed at hand when he becomes capable of recognizing without a destructive agony the wretchedness which is in him; when he becomes capable of accepting himself not only with his own limitations but with his own weaknesses, with the equivocations and illusions of his own motives, the more or less sordid chaos of his own impulses. It needs good psychological health to accept oneself thus, not in order to find in this acceptance excuses for all the lack of discipline, but in order to tend to perfection with more light and certainty of effect.

It is here that Christian humility is called on to unfold all its blessings. It is here that the confessor unites on a different plane with the efforts of the psychotherapist, by helping his penitent to see himself humbly as he is, not only in his animality as a man, but also in his condition as a creature and as a sinner. By encouraging him to concentrate not on himself but on God his Creator and Savior, to apprehend his compass and his end in God, the confessor is doing a work of truth. He is making it easier on the psychological plane for his penitent to accept his troubles. He is even making this acceptance a source of peace, a thing fruitful and dynamic (there is no true humility without generosity), a thing of joy.

Humility is not humiliation; it is the exaltation of God, and in Him of ourselves; for it is from Him that we receive everything. Humility is at the basis of psychological health as it is of moral and religious health. It is one of the essential points where, in most cases, confessor and psychiatrist can—and must—usefully collaborate.

the need for love

There is a second point, more nearly essential still. A great many neuroses seem to be caused by a lack of love. All our observations go to show indeed quite clearly that a child from the moment of his birth needs love as much as air or milk. His appetite for affection is as great as his fragility in the face of the frustrations which he too often meets. From birth to death our need of being loved and of loving is such (it opens indeed on to the infinite) that there is no man worthy of the name who does not feel himself loved and loving as often as he experiences the need and the appeal. Many neuroses have in that their distant origin and their present sting.

Now we know by faith that God is love, that the Father loves us "as" He loves His Son, Who has come among us and died for love of us. To be a Christian is "to believe in the love God has for us," to believe that "God is love." The point is, then, to believe it, that is to say to take this truth as certain and assured, even though it cannot be rationally demonstrated or palpably perceived. The more this faith is alive in us, the more this love will come to be, if not palpable to the senses, at least lived. The psychological consequences are always beneficial, especially for the sufferer from a neurosis.

It is part of the confessor's duty to encourage his neurotic penitent along this road, particularly when he is crushed by a morbid sense of guilt which makes him see God as a punishing father or a policeman whose clairvoyance is equalled by his lack of pity. The neurotic who begins to "believe in the love God has for us," who begins to believe in the mercy of God, and who passes from fear to trust in his relations with Him, has taken a big step toward psychological health and Christian perfection.

Charity includes in its essence and in its exercise the love of our neighbor. Progress in this sense cannot fail at the same time to be grounded in and to be made easier by the amelioration of relationships with others which are always in the case of those suffering from a neurosis upset and inhibited.

Charity, which is the purest and strongest of loves, places the Christian in a state where his relations both with God and with his neighbor are sacrificial. Psychological health and Christian holiness meet harmoniously here to remind us that we are made to love and to be loved. In doing all he can to help his neurotic penitent to

grow in a charity which is lived, the spiritual director, in the very act of being faithful to the essential of his priestly vocation, is developing an action certain in its therapeutic effect, an action which cannot fail to converge on that of the psychotherapist.

the priest—object of transference

But in order that this therapeutic action shall be salutary, the priest himself must have a charity which is not only very great but also, and especially, very greatly purified. He cannot, as spiritual director, avoid playing an important part in the life of his penitent, not only on the spiritual plane but also on the plane of the consciously and unconsciously affective. In spite of very great differences in level and approach, when the priest displays his activity, he is, like the psychoanalyst, the object of what the psychoanalysts call a transference. His penitent projects on to him something of his own unconscious emotion and capacity for emotion. The psychoanalyst has to recognize this transference while at the same time remaining emotionally unaffected by the love and hate of which he is the vicarious object on the part of his patient. And that is, moreover, why every analyst has first to be analyzed. And it is in this way that he avoids responding to the transference of which he is the object by a counter-transference of the same sort, which would bring him out of his necessary "neutrality."

In the same way, *mutatis mutandis*, the spiritual director has to balance and purify the sympathy which he gives to a penitent suffering from a neurosis by a deep personal detachment from the penitent's reactions. The diverse modes of affective attachment of which he is habitually the object must not awaken in him any personal attachment, conscious or unconscious, in return. Only a great and true charity allows this harmony between the deepest and liveliest sympathy and the purest inner freedom. It is possible only to the confessor whose charity is living enough for his emotional life itself to be taken up by the love of God, from Whom he receives at the same time tenderness and purity.

If he loves thus, he will know how to avoid all the snares which his penitent unconsciously sets for him. He will be able to bring him that specific priestly help which he expects. And he will, besides, develop an action certain in its therapeutic effect, which will unite with that of the psychiatrist.



Major Geoffrey Cheadle, U.S.A.F.

morality of warfare-a military problem

*Major Cheadle gives some military facts
he considers relevant to an evaluation of the
morality of new weapons.*

The great destructive power of modern weapons has made warfare the interest of everyone these days. A number of persons have written in the Catholic Press on the question of whether the use of nuclear weapons makes a war immoral and therefore prevents Catholic participation. Some have said that since such weapons would certainly be used in any future war, Catholics should refuse to co-operate in any activity to build up our capability to wage war or to protect ourselves against possible aggression.

Modern warfare is such a horrifying prospect that most Catholic moralists who write have in the last four or five years dealt with it in at least one of its phases. The great success in these approaches has seemed to be in defining the problem and in offering general solutions. What remains now is to decide upon concrete actions.

Being a professional Air Force officer, I have naturally looked at the problem from a different point of view (different but not necessarily conflicting) from those who have spoken thus far, most of whom have been priests or others who have not had personally to apply solutions to the problem.

The broad concepts and general solutions advanced by these Catholic writers have been in the main unassailable; it is in the specific recommendations for action that I believe a closer look is necessary. Since no broad concepts will produce results without being reduced to concrete actions, it is important that the conclusions drawn from generalities be realistic and workable. They must be above all compatible with the social structure in which they are to operate. Speaking professionally, but as a private individual, I suggest that we examine the whole question of morality in the waging of war, reduced to its simplest terms, with emphasis on the concrete actions which should be taken by those in military service.

There are three questions to be answered which I believe have not yet been examined from a military point of view:

(1) What type of warfare is immoral?

(2) What is the bearing of the *weapon* on the morality of warfare?

(3) Following from the above, what recommendations can realistically be made to those who are in the military service or who may be drafted as to their conduct in the face of possible nuclear war? (Should they obey all orders without question, for instance; or, as has been suggested, should they refuse to do any duty connected however remotely with nuclear warfare?)

what type of warfare is immoral?

Let it be agreed immediately that warfare should be conducted morally. This point, brought out faithfully by Catholic writers, is incontestable. Since many people will not concede that there is a connection between morality and one's job, and fewer will concede a connection between morality and the waging of war, it is appropriate to emphasize this fundamental fact. What, however, does this mean in practice? What is the norm of morality in warfare? What is permitted and what is prohibited of the numerous acts possible in fighting a war? There are questions of killing of hostages, treatment of prisoners or those who surrender, use of

propaganda, participation in "suicide missions," etc.

As a matter of convenience let us look first at the one burning main question which concerns most writers: Does not modern warfare embody the indiscriminate use of weapons of mass destruction to the extent that it is immoral in principle?

Let us analyze this question. What is "indiscriminate use"? Is it perhaps that more of a bad thing is worse? The immediate thought is that indiscriminate use means the killing of non-combatants. Admitting that the killing of non-combatants is an evil to be avoided, still it cannot be said that the killing of non-combatants is never permitted. The principle of the double effect—though stretched to the breaking point at times—nevertheless applies to the case at hand.

The principle of the double effect permits an act to be done which has both a good and an evil effect provided that the following four conditions are met simultaneously: (1) The act itself must be good or at least indifferent. (2) Both good and evil effect must proceed from the causative act simultaneously (certainly the evil effect must not cause the good effect). (3) The evil effect must be merely permitted to happen, not condoned or intended in itself. (4) There must be a proportionate and sufficient reason for permitting the evil effect to occur while performing the good action.

The principle is that simple. Applying it to a concrete situation is usually more difficult. Now to get back to our question of what type of warfare is immoral—it cannot be said that the killing of non-combatants is never permitted, since the principle of the double effect does permit such an evil result provided that the good result (probably the destruction of some purely military target) is important enough and assuming that the other conditions are also satisfied. It logically follows that "indiscriminate destruction" means destruction of non-combatants (and natural resources, to be sure) under circumstances in which the military importance does not justify such destruction. And here we have hit our first stumbling block to any easy solution of the problem: Who is to decide whether the importance of the good (military) result is of sufficient necessity to permit the act which concurrently causes the bad result (killing of non-combatants)?

The answer is that it will certainly be a military leader at some level of command. What criteria will he use? These should be military criteria—ethically sound, of course, but no less military.

Suffice it at this point to clarify that "indiscriminate destruction" is not synonymous with "destruction of non-combatants." At what number does this destruction become indiscriminate? Where do we draw the line? Perhaps the next questions will suggest a solution.

nuclear warfare

What is the bearing of the *weapon* on the morality of warfare? We have seen that the destruction of non-combatants is an evil to be avoided and that such destruction becomes indiscriminate and non-permissible when not justified under intelligent application of the principle of the double effect. We can now analyze weapons for their inherent or accidental bearing on discrimination. The latest wrinkle in warfare is nuclear (or thermonuclear) warfare. However, the problem of morality in warfare has existed in important dimensions since before the first atomic bomb. The use of conventional weapons already posed many problems of morality, problems occurring much more often to many more people than those concerning the atomic bombs. (We still have used only two of those, remember.) It can truthfully be said that our use of atomic bombs in the recent past and our attitude toward the use of weapons of the future are based solidly (for better or worse) on our attitudes toward "conventional" weapons.

One of many possible examples should bring this out: The conventional incendiary bomb killed 83,000 people in Tokyo on one B-29 raid, whereas the later Hiroshima atomic bomb killed only 71,000! Looking at past experience, as recent as Korea, one wonders if there is not an unwarranted preoccupation with *nuclear* weapons. Even though the later, as yet unused, bombs have immense destructive power, almost any weapon can cause great destruction if used in enough quantity and on the right target. A careful examination of either World War II or Korea will convince us of this.

But the above digression has not answered the question about inherent morality of weapons. I propose that it is not realistic or logical to link directly the *type of weapon* with a *certain practical destructive capability* (except in general terms) or with a *degree of discrimination*. Other writers have suggested, for example, that atomic weapons could be used with complete discrimination in certain operations, such as against naval fleets. On the other hand the plebeian 155-mm howitzer of old standing becomes indiscriminate

when added to the many other howitzers of a corps or army artillery complement in saturating an enemy town with high-explosive or phosphorous shells. In line with this thinking the weapon can be viewed as being more or less indifferent, only tending toward or away from discrimination by inherent relative destructive capability and accuracy of aim.

We must then conclude that the *circumstances* really decide whether a weapon is used in a morally acceptable manner, objectively speaking. Whether a weapon can and should be used under given circumstances will have to be determined for practical purposes here and now by the person responsible for its choice and use, based on an analysis of the situation from a professional point of view. (The really professional point of view will of course take into account the ethical aspects.)

can the recruit judge?

Following from the above, what recommendations can realistically be made to those who are in the military service, or who may be drafted, as to their conduct in the face of possible nuclear war? Should they obey all orders without question, for instance; or, as has been suggested, should they refuse to do any duty connected however remotely with nuclear warfare?

Let us go back for a minute to the idea that morality in warfare depends on morality of persons. No matter how you look at it you are stuck with a person who has to evaluate the factors and choose the right action. Since many of these factors are purely military, this person will be a military person (or perhaps a civilian high in the Department of Defense). Everyone will probably agree that the factors are complex. Secrecy shrouds many pertinent facts and prevents an airing of the problem. It is evident that the usual consultative possibilities in arriving at a good solution will not exist. We end up with the necessity that the person who will determine the action be *pre-formed*; he must be developed in intellect and will to solve such problems himself prudently.

It may seem that I have belabored the obvious. That the above considerations are not so obvious will be seen as they bear on suggestions that conscriptees refuse to co-operate in anything involving nuclear warfare.

The factors which make it difficult for military *leaders* to find

the moral solution make it virtually impossible for conscriptees either to judge past actions or to outguess future intentions. At least the leader is authorized to have such information as is available, in its most reliable form, whereas the conscriptee is denied almost all important tactical and strategic information. The military knowledge and (military) prudence of the usual conscriptee is negligible, nor is it expected to be otherwise. For the same reason as he is not asked to make general policy decisions on strategy and tactics he is not competent to judge whether good decisions are being made. It is not enough that he be a Catholic college graduate or be otherwise learned; before he can judge military acts competently he must be competent in a military sense. This coupled with the fact that the military leader will be acting under the influence of special grace in his capacity as "one who has the care of the community" means that the conscriptee is (generally) in no position whatsoever to pass judgment on the morality of warfare, particularly before the warfare is waged.

I have used the word "military" quite often, and it is time for me to make an important distinction. By a military act I do not mean an "act performed by one who is in the military." A sidelight may bring this out better: In speaking of ethics as applied to the military profession most authors speak of the non-career man, the conscriptee or involuntary reservist. Very little is ever said about morals as applied to professional acts of the career officer or soldier (one gathers that these persons are given up as lost, which concept needs examination separately). It is natural that civilian authors, being civilians, are much more interested personally in conscriptees and non-career reservists, who have been only temporarily lost to the civilian community. Certainly there are special moral considerations which apply to such persons. These have to do, however, with their life as persons in the military, not as military persons. Thus they must be told of certain fasting regulations peculiar to military service, encouraged to avoid various new occasions of sin, etc. Very little can be expected of them morally as military persons except obedience and maintenance of personal morals. They are no more competent to evaluate military problems than a ten-year-old son is competent to evaluate the morality of his father's family economics (he cannot do that much arithmetic). This is no detraction from the worth of such persons, only an honest determination of their *military* competency.

morality is not a disadvantage

Another misconception bearing on the solution is the popular assumption that adherence to the morally right in waging war automatically puts that side at a great disadvantage which will lead to certain defeat. (I have read three Catholic authors saying this; it is probably not a coincidence that none was a military person.) In the first place it is un-military and a violation of the military principle of Economy of Force to *plan* indiscriminate warfare. Better use can be found of weapons on military targets (a complete discussion of Hiroshima and Nagasaki in this light would take too long here). In the second place it seems presumptuous to *assume* that there would be evil material consequences of morally good acts of warfare. Given a just war, such as defense of homeland in general, it is not unreasonable to hope that God would somehow assist, since the waging of war under such circumstances, I feel, would be an act of virtue. I think that such a variety of morally acceptable ways of waging war exist that we should not dwell morbidly on certain defeat.

These are some of the cold, hard facts of military service and war-waging. Any proposal concerning the military service must consider these facts if it is to be realistic and usable. Even though everybody will probably not agree with all the points asserted above, at least it should be admitted that a conscriptee is not in possession of enough information, and has not the background to use whatever information *is* available, to justify his refusing to work or co-operate. And it is not only the possession of information and somewhat of a background which is decisive. He must be capable of making a decision which is so reliably accurate and calls so imperatively for such action (as refusing to obey orders) that it justifies the drastic step his action would represent, and that is an attack on the very foundation of military law—obedience!

Who can say that he could make such a decision validly? Possibly such a situation could occur, but not on such a broad scale that some of our Catholic writers are correct in suggesting that all conscriptees act in that manner.

You will note that I have not said merely that such a suggestion would be too idealistic; that would carry the implication that some degree of personal sanctity on the part of the conscriptee could put the proposed solution (disobedience) over. No. The pro-

posal is unrealistic because it is not in accordance with the nature of man as a member of the military profession. I insist it is not a question of the subjective morality (good conscience) of a given person; the whole society suffers every time an objectively immoral act is placed by one member, no matter how much good will exists on the part of the member.

formation of military leaders

Critics usually find it easier to attack the proposals of others than to provide a reasonable replacement. I have emphasized the role of *persons* in determining the moral or immoral use of weapons. I offer now that a necessary (although perhaps not sufficient) solution to the problem of morality in modern war is the *formation of military leaders in Christ*. If this is an oversimplification, at least it is an oversimplification which has not yet been seriously considered. Under present-day operations, the more destructive a weapon is the higher in the military command structure will be the person who will decide the circumstances of its use or non-use. Thus a few properly-placed generals acting professionally and habitually in accordance with right reason and grace would have a tremendous influence on the waging of war by the whole military service. All future leaders, therefore, must be molded in right principles.

This necessary project can be accurately expressed as one to "*restore the military service in Christ*." As such it calls specifically for Catholic Action. It should be noted at this time that not all Catholic activity is Catholic Action. Catholic Action embodies certain ideas and methods which have been endorsed by all the recent popes and the hierarchy and are generally the same whether put into effect among workers, doctors, families, or other groups. Catholic Action calls for an apostolate of "like to like." Under this philosophy the apostles to the military profession will be military men. They will develop themselves and will apply general ethical principles to their particular profession under proper spiritual direction.

I think the first effort will have to be made in education; there is a wide-open field in the military service for spreading the truth. When enough officers have been formed in Christian principles and a soldierly love of God, then each conscriptee can obey serenely and warfare will be waged rightly under all circumstances, whether it be with nuclear weapons or jawbones of asses.



Jerem O'Sullivan-Barra

morality of warfare- a theological problem

*An answer to Major Cheadle's article
by a writer who frequently contributes to Integrity
articles on the international scene.*

The reading of the thoughtful discussion of the morality of warfare, posed as a military problem, raised many questions in my mind.

Perhaps the major service rendered by this article with its assumption that modern warfare, even with thermonuclear weapons, is in accord with Christian morals, is in its indication of the need for new clarification of the whole problem by Catholic theologians.

In talking of a future war in which thermonuclear weapons would be used on both sides, His Holiness, Pope Pius stated: "This is the spectacle offered to the terrified gaze as a result of such use: entire cities, even the largest and richest in art and history, wiped out; a pall of death over pulverized ruins covering countless victims—their limbs burnt, twisted and scattered—while others groan in their death agony. Meanwhile the specter of a radioactive cloud hinders survivors from giving any help, and inexorably advances to snuff out any remaining life. There will be no song of victory, only the inconsolable weeping of humanity which in desolation will gaze upon the castastrophe brought about by its own folly."

Is it not possible that thermonuclear weapons are so essentially

different from other weapons that they should not even be called by the same name? Weapons, in the past, had effect in one time and one place. As His Holiness tells us, thermonuclear weapons leave great clouds of death, which may well affect the innocent on the side of those who dropped the thermonuclear device, as well as the non-combatants and combatants of the side against whom it was used.

Is it not possible that the genetic effects of such thermonuclear devices may last far longer than the day of the battle and even into succeeding generations? The total effect of hydrogen bombs can only be known *after* their use, but we can be sure that the effects of these bombs and devices will transcend time and place—the fall-out can land anywhere, on children at picnics, or fishermen at sea, and can last an indeterminate period, while the ultimate effect on men as procreators and women as child-bearers may be evident only a generation later.

Would it not seem that the new thermonuclear bombs, and the supersonic missiles like the Rascal or rockets like Honest John, are indiscriminate in essence, and not by the accident of wrong use or human inaccuracy? Besides the fact that such methods of destruction transcend time and space by fall-out and long-term effects, they embody a power never known in history.

Is it not possible that the old warhorse of the double effect principle (and old warhorse it is, since every defender of modern war has to fall back on it) does not hold any more in relation to the hydrogen bomb and thermonuclear devices? The principle only holds if the evil effect, proceeding from the same act concomitantly with the good effect, is not immeasurably greater than the good effect. The double effect principle is generally proposed by moralists to cover many understandable cases of the killing of civilians when the targets of air bombing are war factories, communications centers, ammunition dumps and High Command centers located in cities. But if the evil effect is uncontrollable, and immeasurable in time or space in its destructive and maiming effects, can the good effect be justified? Dr. Ralph E. Lapp, a nuclear physicist, has testified before a Civil Defense Committee of the U. S. Senate, that deadly amounts of radioactivity would remain for long periods on "land areas dusted with fall-out from the atomic bomb." This persistence of lethal radioactivity would produce an entirely new type of warfare in which "vast areas, untouched by the bomb's blast, would be de-

nied to human activity." Dr. Lapp called this "denial warfare." One report has it that the Bikini bomb test polluted an area of 7,000 square miles.

In viewing the morality of warfare as a military problem, it is proposed that it is "not realistic or logical to link directly the type of weapon with a certain practical destructive capacity (except in general terms) or with a degree of discrimination. . . . In line with this thinking the weapon can be viewed as being more or less indifferent." The conclusion is then that "circumstances really decide whether a weapon is used in a morally acceptable manner." Thus, thermonuclear warfare, which is described, in the understatement of the epoch, as "the latest wrinkle in warfare," is disposed of—not as a basic moral problem in itself but as a secondary item which becomes an ethical and military problem in certain circumstances.

the conscience of conscripts

As we all know, modern armies, unlike the armies of earlier days which were composed of soldiers who revered their profession as knights, or who served as mercenaries for money, are composed of civilian conscripts.

Once inducted, the conscript is expected accordingly to look on his military commander and obey him as "one who has the care of the community." Concerning these masses of conscripts from the civilian community it is said, "Very little can be expected of them morally as military persons except obedience and maintenance of personal morals." This is merely another way of saying that once a man becomes a soldier he surrenders his conscience, as far as his military acts are concerned, to the State (for whom the army, in the last analysis, acts). This results in the robbing of all his soldierly acts of any moral content—and is the secret of why soldiers in all armies commit acts in uniform which, as responsible civilians, would have revolted them.

But soldiers, especially conscripts accustomed to the personal moral responsibility of daily life and the constant exercise of conscience in making decisions, sometimes refuse to carry out military orders which seem to them morally repugnant. It has been pointed out "that a conscriptee is not in possession of enough information and has not the background to use whatever information is available, to justify his refusing to work or co-operate." The refusal of

a conscript to obey is rightly described as "an attack on the very foundation of military law—obedience." That the refusal may be a great act of heroism and virtue, and often the uniquely necessary operation of the individual Christian conscience, is not discussed.

We would assume that a discussion of military law, the role of the conscript, and the morality of warfare, if it is not otherwise stated, applies to all armies in our present world. Certainly the conscripts in the present Polish army, the armies of Hungary and Czechoslovakia, so many of them baptized and confirmed Catholics, would be expected then to follow their military leaders since as conscripts they could not be in possession of the facts, nor could they be sufficiently competent to evaluate a complex military situation, as to be able to decide on a refusal to obey orders. The soldiers of Russia, so many of them baptized Christians, must in such a system look to a military commander as "one who has the care of the community," for even though they may distrust him they are never so fully in control of the facts of the situation as to refuse to obey his orders. Those orders may, if war comes, include using "the latest wrinkles in warfare" over the sky of the United States. It may be that they will participate in laying a mantle of radioactive dust in "denial warfare" over our great productive cities. Must the conscripts of Poland, Czechoslovakia, Hungary or Russia, join other conscripts of the world in maintaining that they are "in no position whatsoever to pass judgment on the morality of warfare, particularly before the warfare is waged"?

Does not this reasoning compound the slavery of men already enslaved by lack of knowledge and by a propaganda composed of a satanic web of lies? Once we deny the principle of right of conscientious objection or refusal to obey military orders to one side, we deny it to all sides. Incidentally, it was the Allies who made sacrosanct the right and duty of a soldier to disobey an order he considered immoral (even if he could not know all the facts) by executing underlings who obeyed unjust orders in Hitler's army.

There is no doubt that the role of *persons* is crucial in determining the moral use of weapons—persons who are in full use of the attributes of a person, including conscience. In the end it is the conscript who discharges the weapon, whether it be Nike or Mike or any supersonic, or conventional weapon. If we make obedient automatons of the conscripts, then the only persons left are the military leaders. It is suggested that these be formed as "military

leaders in Christ" so as to "restore the military service in Christ" and thus help solve the problem of morality in modern war. Such military leaders would have the "grace of calling" to plot the right strategy, give the right orders and use unconventional and conventional methods of warfare with moral rightness. With these as leaders, the conscripts of our modern armies "can obey serenely and warfare will be waged rightly under all circumstances, whether it be with nuclear weapons or jawbones of asses."

military Catholic Action ?

There was a time where there was truly a profession of arms (with soldiers carrying arms that were, like the tools of the time, extensions of the human arm) and in that time there were religious-military orders. The Knights Templars, Knights Hospitallers of St. John, Teutonic Knights and others swore to defend causes they considered just, including the defense of Jerusalem. Is the resurrection of such an idea possible in a time of all-out, fall-out war? If it is possible, what are professional soldiers and conscripts to do in the meantime before such military leaders in Christ are formed and while weapons are edging closer to the ultimate every day?

In medieval times, when the three conditions of a just war were laid down, and could conceivably be met in the limited wars of the day, the moralists were pretty solidly behind the military orders of Christian knights. Today Christian moralists are divided on many aspects of modern warfare and it would be rather risky to erect a whole new cadre of Catholic Action on such uncertain ground. Catholic Action is technically defined as the "participation of the laity in the apostolate of the hierarchy." As hierarchies are rarely, or one might say never, listened to by modern armies and there has been and may be again the spectacle of great bodies of Catholics on both sides of a conflict, how could a specifically military formation of Catholic Action be mandated by the hierarchy? There are, of course, chaplains in the armed forces of most armies—heroic corps of men who do not participate in military decisions but minister to the urgent spiritual needs of men in army life. The most practical, formed Catholic Action one could envisage for present-day armies would be the participation of the lay soldier in the apostolate of the chaplaincy. At least this could help in the personal moral situation of his fellows, since under the principle of obedience what sins

(other than personal) could he or his fellow soldiers commit?

But what is more deeply questionable with such a concept of Catholic Action is its acceptance of the fragmentation that the civilization of our modern world has imposed on man—fragmentation that extends even into professions and economic groups within the nation. This fragmentation so distorts the true spirit of man, and of the Christian, that it permits him in good conscience to contemplate blandly the fragmentation of millions of other men, and even of the face of the globe itself.

Traditional forms of Catholic Action accepted of necessity the fragmentation of society. Our times, however, call for new forms of Catholic Action, forms that will explore the new avenues in the international field that Catholics can enter. A full discussion of what these forms may be must await a further article.

exploring the ultimate

If as the title of my article indicates the morality of warfare is to be considered as a theological problem, what other consideration should enter into this discussion?

First of all there is the true role of the Christian in the modern world. He is not to consider himself "boxed in" by the demands and realities of his nation or his profession and thus tend to cut himself off from the prophetic character of Christianity. There are treasures old and new in Christianity and the Christian may have to contemplate and dig deep in a spiritual sense to find the new treasures that meet the new challenges of our time.

We are faced with an almost ultimate weapon—Dr. Edward Teller tells us that we must not consider the accomplishment of the hydrogen bomb as "something ultimate." He describes the potential of a hydrogen bomb enclosed in a shell of cobalt which "when exploded would transform the shell into a gigantic cloud of radioactive cobalt, equivalent to about 5,000,000 pounds of radium. The cobalt cloud could be carried by the prevailing winds over areas of thousands of square miles, destroying all life, plant and animal, in its path.

"Some may think," Dr. Teller states, "that it would have been better never to develop this instrument. I respect their opinion and I understand their feelings. . . . But I also believe that we would be unfaithful to the tradition of Western civilization if we were to shy away from exploring the limits of human achievement." The

scientist explores to the ultimate and will move toward the accomplishment of an instrument of destruction (the word *weapon* is an anachronism that connotes something too limited) that is ultimate.

The Christian must at least match the faithfulness of the scientist in fulfilling his debt to Western civilization—not to mention Eastern, Northern and Southern civilizations, equally the concern of Christ in His redemptive mission.

The Christian must explore the ultimate in the Christian message—and not only explore it, but incarnate it in his life so as to share it with a humanity anguished by past warfare and withering away for fear of the warfare to come.

We all know that there have always been wars and that there will probably always be wars on this earth because wars and contentions arise from the original sin that lives on in man. Christianity cannot abolish original sin but it can light the way of peace for man as it cleanses man from original sin and recleanses him from the sins of his weakened nature.

love and forgiveness

Peace can only be born of love and forgiveness; such a love as Christ had for all, commands us to have even for our enemies; such forgiveness as Christ had for His enemies and commands us to have in order to merit His forgiveness of our sins. The ultimate weapon of the Christian, the ultimate instrument of peace, is love.

Never in history was there such an abysmal need for Christians to be sowers of peace. In a period of a half a century, Christians have twice scandalized the non-Christian world by proving that they had no God but Caesar. Because of the bond of nation, they were traitor to that bond of love which united them as Christians. Catholics who consume the Body and Blood of the same Redeemer, and are therefore one flesh and blood, rise and kill each other on the order of the modern Caesar. In talking with people from the East, especially Hindus, one realizes the scandal, the stumbling block, such a spectacle presents to those looking for Christ, and who take more literally than do the Christians of the West the message of Christian peace.

Following the end of the two world wars colonial empires began to crumble, and as colonialism is a form of war, with continued military occupation, it characteristically left a war behind to mark

its passing. Wherever I have travelled in post-colonial areas I have seen these marks of war. In Ireland it is an unnatural border that divides a unified country; in Palestine it takes the form of a mandated country pledged to newcomers without the consent of the people who made their homes in simple villages and who had made their homes in the Holy Land from time immemorial; in Africa, North and South, the traditional owners of the soil rise up to vindicate their rights; in India a partition fomented in the old imperial policy of divided rule caused death and displacement and divides a sub-continent into camps; in Vietnam and Korea the aftermath of colonialism and war is again partition into two hermetically sealed halves of countries that are one culturally and economically; and of course the imperialism of the Soviet Union, our ally in warfare, divides a world through the Iron and Bamboo Curtains.

These are the teeming wombs of wars for the coming age. What is the role of the Christian in this world so ready for conflagration?

hatred all over the world

Most important, the Christian must remember that wars and colonialism leave a war behind in men's hearts—a war of divided loyalties, or of abiding hatred. In Vietnam it is understandable that the Vietnamese would have scant love for the French who finished their era of occupation by concluding a truce at Geneva at which no voice from South Vietnam was allowed to be heard. Here is a nation which has a large body of Christians. Often the Christians are those whose hatred is most vociferous—perhaps only to prove to their non-Christian countrymen their true loyalty to Vietnam.

There is a hopeful sign however. Young members of Catholic Action in Vietnam proclaim as the vocation of the Christian the vocation to love. Perhaps this love may extend itself to the former occupiers of the country as well as to fellow-Vietnamese.

In Korea the hatred for the Japanese is born of a forty-year occupation, cultural oppression and humiliation. Even Catholic Koreans participated in the desecrating of the Japanese cemetery so that the carefully carved stones might be used for building homes. And there is no doubt that the hatred for the Japanese is being officially nurtured.

A priest told me a story of a brilliant Japanese diplomat, who

while a prisoner of war, became convinced of the truth of Catholicism. Before his baptism, he told the priest that he loved all men as brothers, except the Americans, whose bomb killed his entire family—a wife and four little children. He hated the Americans and wanted their families to suffer as had his own. The priest regretfully refused to baptize him in this frame of mind. Finally the diplomat brought himself around to ending his hate for the Americans, and received baptism. The priest asked him how he achieved his change of heart. "I can now accept every American as my brother," the Japanese explained, "but it comforts me to know that millions of Japanese still feel today as I felt yesterday." Any sign of repentance on our part to the Japanese is a token of spiritual love and human solidarity.

the temptation of the Christian

The Christians of our day are rightly obsessed with the terrible evils of communism—though many of them said nothing when they were the allies of that same communism. Who can doubt that the Soviet State is evil if not satanic in its aims and in its methods? Many are the calls for violence to purge the world of this great evil. These calls take no account of the fact that it was in the process of purging the world of the Nazi evil that the Western Allies helped the Soviet to reach its present pre-eminence.

There is every reason at this moment to start a war to free the suffering people of the satellite nations, to ransom the captives in Siberia, to break the hold of communism in so many parts of the world. In point of fact at any given time in the history of the world it might be said that there is ample cause for starting a just war—at least a war just in its initial aims. This is the perennial temptation of the Christian—the temptation to put his trust in the weapons of the world rather than in the weapons of the spirit.

If warfare comes, the Christian knows in advance that it will run the usual course of modern warfare. Truth will be the first casualty and all available weapons will be used in accordance with the expediency of the situation. No moral theologians will be consulted before newly devised instruments of death are unloosed on the world.

If his religion is so pre-eminently a religion of peace, the Christian must wage peace first to heal the wounds of hatred in men's

hearts, and then do what is in his power to bring peace to groups within nations and to different national groups. What a necessary and thankless task it is, humanly speaking, to try to make peace between two people, or to help bring one person to the point of forgiving another. What an anguishing struggle it is for each one of us to forgive a wrong done against us—a wrong that may leave an irreparable wound or void in our lives. And yet such should be the ceaseless untiring work of the Christian, the work of peace. It must be admitted that if the Christian does not bring peace to the world no one will.

the Lamb of God

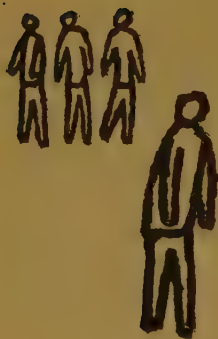
In solemn Masses today the celebrating priest gives the kiss of peace to the deacon, who in turn gives the kiss to the sub-deacon. This is passed to the master of ceremonies, but it does not as in earlier times cross the altar rail to the faithful.

A prelate of a diocese in India recently told of an occasion when the old rite was re-lived for a day. In 1939 a boat left Europe for New York carrying among its passengers young Catholics of a dozen or more European nationalities bound for a Pax Romana conference in New York. There were Polish and German Catholics, French, Lithuanian, Austrian and British Catholics, Hungarian, Dutch, Belgian and Italian Catholics. When the ship was well out at sea, word arrived that war had come to Europe. The warring nations faced each other in the confines of the boat in the persons of young Poles, Germans, French, Dutch, Italians, British and others.

All the young Catholics, many of them never to see their families or homelands again, met at morning Mass. A priest sent the kiss of peace across the altar rail to a German from whom it passed to a Pole, to an Italian and so on around the whole congregation whose co-nationals were getting ready to slaughter each other.

At this Mass the natural man showed himself to be supernatural, the national man showed himself to be supranational. There were tears, but there was joy that Christianity has the power to make the new man, to join all in One Body, the Mystical Body, redeemed by the peace-making Blood of Christ.

The poet saw that Blood as streaming across the firmament, and so it does, faster than the streaming jet, more powerful than the thermonuclear missile.



Albert S. Foley, S.J.

the community's social porcupines?

*A priest active in intergroup relations
catalogues some Catholic boners.*

"Oh, she can't possibly be a Catholic. Why, she mixes with everybody!" Dropped at a community organization meeting which most of the Catholics attended as a tight solid little phalanx of non-participants, this remark seems to me to epitomize the contrasts one meets in researching the types and forms of Catholic participation in community activity.

On the one hand, there are literally thousands of individual Catholics who, in answer to the Holy Fathers' persistent call for civic and social apostles, have ventured forth into the arena of public affairs. Like the zealous and energetic Catholic group worker who mixed with everybody, these representative lay men and women have become actively engaged in community programs, in non-sectarian organizations for public service, health and welfare objectives, as well as for political, economic, fraternal, and social functions in our diversified communities.

It has been my good fortune to meet many of these Catholic civic activists in the course of a cross-country survey of Catholic participation in community activities. By and large, I have found

these Catholic participants to be as well trained and as professionally competent as most other religious group representatives. Intelligent, well-informed, deeply motivated, and sincerely dedicated to their community work, these high-minded leaders are a joy to work with in the full range of community organizations.

Often, however, because of the ease with which they are integrated into the working teams of staff and line operatives, they are not identified specifically as Catholics. For instance, the 60,000 Catholic teachers and administrators in public schools, some of the latter high in the councils of national educational organizations, are in many states protected by law against the discriminations and exclusion from job opportunities that would result if their application blanks demanded that they identify themselves by religious affiliation. Then too, the question of one's religious faith does not always arise when a citizen is chosen to serve on the board of a civic organization, or is enrolled to work with patriotic and public causes such as the Red Cross or the National Foundation for Infantile Paralysis, both of which have had competent Catholic leadership.

It is by some strange ironic twist that these Catholic citizens are identified as sound and solid Americans, and others whose angularity and maladjustment to community life distinguishes them as non-participationists, are all too readily labeled as "typical" Catholic citizens.

Unfortunately, we do have more than our share of these social porcupines who bristle with hostile aggressiveness and are belligerently unco-operative in matters of common concern. There are some quill-shooting, defensive, overly sensitive, and suspicious people who for one reason or another venture out into ill-guided careers in community work that bring a large amount of discredit on the Church because they boldly and brazenly advertise their identity as Catholics. A frank facing of some of the unpleasant facts about these odd types of lay men and women might perhaps help to dispel the illusion that these people are "typically" Catholic.

the ethno-eccentrics

High on the list of the problem characters that become ticketed as "Catholics" is the one I would call the "ethno-eccentric." I have encountered this ill-at-ease person in a state of extreme discomfort in civic situations which I found most pleasant and congenial. But

they were not so for him. He felt at home only in his own narrow little circle of friends of the same cultural background, identical in race and nationality. He sniffed suspiciously at any person whose name had an unfamiliar ring or a suggestion of "foreign" sound. Yet his own ethnocentrism was so glaring as to make one feel that he had just arrived at Ellis Island and still did not understand the American community's basic hospitality for all sorts of people, regardless of their ethnic background.

Confusing religious identification with nationality classification, this personality type feeds on the bygone glories of the past and the historic antipathies of his forefathers as the source of his group loyalty and pride. He becomes a definitely divisive factor in a community, and is radically incapable of smoothly co-operating with the broad assortment of ethnic types to be expected in ordinary civic activities.

This is not to say that a justifiable pride of family and a patriotic regard for one's mother country conflicts with the interests of the wider universalism both of Catholic life and of community life. But it does imply that this high respect for one's cultural background does not necessarily involve a thoroughly pejorative attitude toward others of divergent culture or nationality. There is such a thing as a wholesome ethnocentrism. One becomes an ethno-eccentric when one presses to absurd and anti-social conclusions one's loyalty to his ethnic group.

When the minor divisions between groups are magnified into major schisms in the Mystical Body or in the vast human family, they become tragic and explosive. They are a-Catholic, and not characteristic of the broad, universal, all-encompassing Catholic personality which embraces all parties, however at variance they may be among themselves.

the siege-minded defensivists

Wilfrid Ward coined the expression "siege mentality" to indicate the overly defensive, touchy, sensitive, persecuted type of mind that has been found among Catholics since the Reformation. Where Catholics have been a minority with more or less the same pattern of difficulties that minorities in general experience, the ghettoization process produces an array of defeated, defensive, pessimistic and negative personalities.

I have found some of these siege-minded defensivists identified with the Church and often boldly fronting for it in self-appointed zealotry before the rest of the community. My attention has been drawn to them by the sincere non-Catholics who have come to me for advice as to how they should conduct themselves so as to get along with these atypical Catholics. Often I have been at a loss as to what should be said to the well-meaning, sincere non-Catholic confronted in community work with persons of this type. Viewing the world through the distorting glass of a persecution complex, these defensivists are difficult to work with. This alarmishness drives them to put anti-Catholic interpretations on even the simplest of misunderstandings which inevitably occur in the give-and-take of community activity. Their suspiciousness causes them to see conspiracies against the Church wherever small and noisy groups of extremists make a brash play for headlines or for a few dollars' worth of cheap publicity. They find it difficult to believe that splinter sects and microscopic groups like the POAU do not speak for all non-Catholics, much less for all Protestant Americans. They fail to realize that the vast majority of Protestant Americans are much more American than they are Protestant, i.e., specifically anti-Catholic.

I fancy that it will be a long time before Catholic churchlore ceases to re-live the religious wars of the past and begins to desist from fanning the hatreds of long-dead conflicts which keep alive the defensivists' distrust of fellow citizens and Christians who had nothing to do with those bygone historical accidents.

the verbal aggressors

Another type of quill-shooting, dart-throwing personality that often operates behind a Catholic mask is the verbal aggressor. This is the kind of person who cannot tolerate the least difference of opinion without vitriolic debate, personal recriminations, and violent attacks. Insecure in her (or his) own grasp of the faith and morals of her way of life, she fortifies herself by blistering broadsides against those who hold a different set of tenets and values.

I am reminded of one illustration of this type that occurred on a public forum. The topic of the discussion was the admittedly controversial problem of population control. On the one side was aging Margaret Sanger and a Sangerite. On the other were two Catholic women who, though prominent socially, did little to show

that they were ladies. Instead of allowing truth to be viewed alongside error in a free and open discussion of the matter, the "Catholic" ladies engaged in a most discourteous and unparliamentary line of conduct. They interrupted the speaker with burbling remarks. They attacked her for her age, her looks, her expressions. In place of reason and fact they proffered bitter personalities, crude ridicule, and "oh's" and "ah's" and "tut-tut's." They giggled like imbeciles instead of discussing the matter as mature adults.

The net result was a black eye for Catholicism and a loss of a chance to make the truth appear and triumph by its clear and convincing superiority to error. Of course, the women gave the excuse that they had been advised to keep interrupting the speaker in order to prevent her from getting her propaganda over to the audience. But a sound sense of justice and fair play that is traditionally characteristic of what is best in Catholic behavior would have induced the ladies to be courteous, respectful, and dignified toward the person of their opponent, even though frankly disagreeing with her opinions. Unfortunately, the verbal aggressor seldom stops to think of the total impact of these ill-advised tactics.

the derogatory stereotypes

Another set of negative personalities one encounters as problems in community activities are those whose mental pabulum nourishes a whole series of interlocking prejudices against everything that is not all-Catholic, pro-Catholic and only Catholic. This type feeds on a steady diet of cliches, epithets, crude slang names, and horrendous stories (mostly fictional) about the unknown outgroups with whom they sedulously avoid having any but the minimum of civic contacts.

I had an amusing encounter with one of these odd specimens of the paranoid mind one day. I let her run on with the whole gamut of her prejudiced stereotypes about groups of people of whose real inner structure and culture she was obviously ignorant. Yet she had a quite definite set of opinions about them, the hues of which varied from charoscuro to the deepest black.

She reached something of an oratorical climax as she fastened upon the Great Books Program and the groups organized to pursue the study of these classics. She was certain that the Great Books movement was thoroughly anti-Catholic. Her proof: it originated

at the University of Chicago. "And do you know," she said in stare-eyed frozen horror, "that they had the blasphemous black mass at the University of Chicago last summer!" She expected me to react in thunderstruck shock at this revelation of the orgiastic mockery of Catholicism's most sacred mystery.

"Were you there? Did you see it?" I asked.

"No," she replied. "Someone told me about it."

"Well, I was there last summer," I said. "I was on the staff of a community relations workshop at the University of Chicago. I went all over the university, spoke with all sorts of faculty members and students, Catholic and non-Catholic. I saw all I wanted to see and all there was to see. I never ran into any evidence of antipathy toward Catholicism, except once. One of the professors in the education department whimsically remarked that the University of Chicago was pro-Catholic, owing to the Thomistic influence of Mortimer Adler, who originated the Great Books Program, and of Professors McKeon and Kirwin and others on the staff."

She slammed off in a huff—but still bullheadedly unconvinced that her other informant was wrong.

This gleesome overeagerness to believe and tell the most preposterous and distorted things about outgroups is one of the less offensive traits in the warped personalities of these derogatory stereotypers.

But by no stretch of the imagination can they be labeled as genuinely Catholic in their thinking or as representative of the Catholic attitude toward other children of God, believers in God or fellow Christians. In bearing false witness against their neighbors they are violating one of the most serious commandments of the Catholic way of life. In slandering individuals and groups they are guilty of the grossest kind of uncharitableness, and are far from mirroring the kindness of Christ Who asks us to love one another, to love our enemies, and to pray for those who may be persecuting us.

the gallery of negative roles

There are many others who might be included in this parade of odd exhibits from the human menagerie who, though not specifically nor exclusively Catholic, tend to be identified as such by unthinking individuals. There is the dead-pan passivist, who sets his face stolidly against the things of this world, even when he goes

to a political or a community meeting; the wall-eyed, anxious neurotic who develops high tension in the face of even the mildest of conflicts; the unsocialized individualist, who has never become group-broken or trained in the social skills required for democratic procedures; the standard-bearing propagandist, who turns people against his causes and his religion by his clumsy grabbing for the spotlight and the least opportunity for publicity; the radical non-participationist, who doesn't know what it is—but he's against it, will have nothing to do with it; and the ludicrous commie-scenter, who smells a communist behind every non-Catholic and many a Catholic facade.

All these inadequate unhappy people, whatever the source of their aberrations, are certainly not representative of Catholicism at its ideal dynamic best. A true Catholic cannot take this sort of negative, critical, cynical attitude toward human life. In the modern world he cannot be absolutely anti-modern. In social life he cannot be content to be anti-social. If he be genuinely Catholic, he cannot retreat into the shell of passivity like the Nirvana-seekers of Hinduism. He cannot condemn God's creation and the highest echelon of God's creatures as evil in a Manichean sort of way.

Instead of being a social porcupine in the community, the Catholic is urged by all the imperatives of his social morality to shed the bristling defensiveness and offensiveness of individualism and to move out into the current of social and community life. He is urged, after the example of Christ, to see and accept people as the all-but-sacramental vessels that they are. He is commanded and trained to think well of others, to love them in a neighborly way, to aid and co-operate with them in matters of mutual need. He is asked to be Catholic in his interests, his tastes and his activities—in the fullest sense of the word Catholic: universal, all-encompassing, all-embracing. He is exhorted to capture the spirit with which Chesterton faced life exultantly when he wrote:

Life is not void nor stuff for scorners,
We have laughed loudly and kept our love.
We have heard singers in tavern corners,
And not forgotten the birds above.
We have known smiters and sons of thunder,
And not unworthily walked with them.
We have grown wiser and lost not wonder.
And we have seen Jerusalem.

response and responsibility

*"The thwarting of human effort in a technological age
is having grave and even irreparable effects
on the lay apostolate."*

Isn't the boy who finds a rusty nail, filches his father's hammer from the family tool box and drives the nail bent and wood-scarred into the corner of the house, father to the man who will later drive nails sure and straight? Maybe.

Isn't the boy who, when parents' backs are turned, resumes his own way of doing things even if "that's not the way to do it!" still rings in his ear, father to the man who later will act responsibly when there is no one to tell him what to do? It's possible.

Hutchins, onetime head of the University of Chicago, put it this way: if you want men to mature, you must let them make fools of themselves. Man, in whatever he tries to do, begins as a sophomore (wise fool).

This is a fact easily overlooked in an age when the machine does so well. We are so used to receiving splendid things, beautifully packaged, ready for service at the turn of a switch, that we are impatient with the fumbblings of the learner. We can flick on our magic boxes and see and hear genius full-blown. We can purchase ready-made homes with coffee percolating on the electric range. With the flutter of a check the shopper brings into being a completed work of genius. Faced with the alternatives of *doing* it (with the possibility of failure) or *buying* it, who will choose the former?

Less than forty years ago, if someone got up to sing at a family gathering he was listened to as a unique phenomenon, no matter

how poorly he sang. Today he would be inevitably contrasted with Eddie Fisher and someone would turn on the phonograph.

Who, in such an age, will put up with the awkwardness, the mess, the disorder, the noise, the non-conformity which is the usual preliminary to human maturation? The world we are evolving and the characters we are forming are products of short-cut techniques designed to bypass the initial stages of growth. A pseudo-maturity forever trembling on the verge of childish tantrum is, of course, the result.

Do-it-yourself addicts begin by not doing it themselves. Instead they buy expensive machine tools on which even a cripple can turn out fancy, machine-pretty pieces of wood. The posture is that of an artist; the accomplishment is that of a machine operator (once classified as "unskilled laborer"). However, they avoid producing the ugly, ungraceful artifacts which novice manual labor inadvertently fashions in such quantity. Visitors can say of their slick production, "Why, it looks as though you *bought* it!" It meets the norms of a shopper society. Pseudo-genius plus machine has brought forth a *saleable* item.

A popular current expression is "I'll buy that." This is an expression of shopper-approval (the best kind). It is significant that enthusiasm for a thing reduces it to the proportions of merchandise. We hear such expressions as "I built a house," "We put in a lawn," "Let's make music," "I flew to Chicago." Expressions that conjure up visions of high adventure, spectacular talent, and monumental achievement indeed! Generally all that is meant is that money has changed hands, a service has been purchased, a switch has been thrown, a ticket was bought. Vicarious achievements, all.

Not that all this isn't innocent! The innocence involved is appalling! All this genius-viewing, talent-listening, direction-following, machine-nursing and pedal-pushing is as innocent as cottage cheese. But what time is left for individual effort? The world has been turned into a showplace instead of a workshop. We are surrounded with slick, canned artifacts instead of the mess and rubble of effort expended.

There is an old saying, "The best is enemy of the good." Which means, among other things, that a man intent upon fastidious accomplishment may come to despise and avoid the merely adequate. This kind of scrupulosity is called "perfectionism."

The modern aberration is something different. The criterion

imposed upon human works is not human perfection but mechanical perfection. Mother is reluctant to try her hand at baking biscuits because the availability of super-pretty, machine-made biscuits make her efforts appear ridiculous.

The sad thing is not that we lack the home-made product, the amateur musicale or the novelties of noviceship. We can get along without them. But the availability of the ready-made is discouraging something we *cannot afford to be without*. It is discouraging people from *trying*. It is discouraging that exercise of continuous effort which makes people mature.

It is my thesis that this thwarting of human effort in a technological age is having grave and even irreparable effects on the lay apostolate.

the immature must act

Lay apostolicity as we know it today came as a call of the modern popes to the lay Catholic to exercise a certain influence in society.

This effort to which he has been called is something new to the layman (and to the priest for that matter). It is something not expected of the laity in generations past. This effort, involving many sciences and many arts as it does, is an effort for which the layman is somewhat unprepared. One should expect, therefore, that the initial stage (and who would dare say we are beyond the initial stage?) will be characterized by awkwardness, failures and imprudent zeal.

They are precisely what we should expect. Yet they are precisely the things which are considered most damning in modern eyes. The most subtle and yet the most compelling pressure put on the Church by the modern world is that she meet the up-to-date standards of pseudo-maturity, that is, she must be weighty, professional, affluent, pompous, efficient (mechanically perfect), decorous, and successful. An immature laity can't possibly put up such a front. At the same time, if laymen assume the airs of this pseudo-maturity, their mission will be subverted and they will become mere "professional" Catholics as ineffective in the social area as are the clergy and hierarchy.

Circumstances are putting pressure on the laity to give their assent to the proposition of lay apostolicity, while at the same time

discouraging them from responding in an effective fashion. That is why pew-holders will dutifully nod their heads in agreement that an organized laity is to be desired, while much that is being done is no more than affixing new names to pious societies in the parish which are no more apostolic than their nineteenth-century counterparts.

We have almost reached the point where we are convinced we have answered the papal call, when we actually have hardly heard it. This failure to respond effectively is in great part due to our impatience with noviceship. We retard maturity because we will not permit the layman to "make a fool of himself."

We want a responsible laity yet we are impatient (if not intolerant) of their initial response. It is as though a mother wants her daughter to be a concert pianist but will tolerate no practicing of scales.

examples

This happened twenty years ago. The same thing still happens today in many parishes. Another young man and myself heard that a new curate in a neighboring parish was starting a "Catholic Action group for young men." All interested parties were invited. Since this was up our alley, we went.

The meeting was held in a classroom. The curate, eager and friendly, started by addressing a sermon to the handful of laymen who had answered the call. His exhortations went on for a long time and then he began to tire. I thought to myself, "Someone else ought to say something so he won't get the feeling he's talking to himself." I was itching for *lay* action!

Mind you, I was wholly with the priest. I wanted to see him get his flock into an apostolic sweat. He had just remarked something about a current topic, the Child Labor Amendment. This registered with me because I had just made a thorough inquiry into this bit of proposed legislation.

After he nodded to my dutifully extended hand I arose and outlined my ideas about the Child Labor Amendment. I had hoped for a response but, like the priest, my efforts were unrewarded. Actually the atmosphere had become hostile. The rest was denouement. We floundered home, an unregenerated laity.

Now I know why my apostolic efforts flopped. It just so

happened that my opinion and that of the bishop of the diocese were completely at variance on this one matter of the Child Labor Amendment. I had quoted many Catholic authorities on my side, including the famous economist Monsignor John A. Ryan. But this was missed. The only impression I had conveyed was that I differed from Cardinal O'Connell! Therefore, as night follows day, I was a renegade Catholic. It apparently didn't matter in the least that millions of Catholics both lay and clerical throughout the country differed from the Cardinal about this matter on which he was no expert.

Several years later, my wife informed me that before our marriage she had been warned against me by this same curate because I "was a communist attempting to take over parish organizations." This intelligence was based entirely upon my behavior during the episode I described.

I am not defending my tactics at that time. I was immature, wordy, brash, and at variance with a clerical opinion. But isn't immaturity a necessary prelude to maturity? Isn't wordiness an expected beginning to articulateness? Isn't brashness an almost inevitable accompaniment to the overcoming of shyness? Isn't a variance with clerical opinion a danger whenever a layman begins to think for himself?

Take another example, of a Christian Family meeting I attended a few years ago. We had encouraged a young mother to come who felt that "only priests should talk about religion." During the proceedings this bashful young lady offered a comment. She described how she had attempted to encourage a neighbor with some kind, Christian words. Her hesitant description of the incident was advanced in the laconic, sentenceless pigeon-English with which most people express themselves. Her profession of faith was awkward and (if you wanted to be fussy) theologically inaccurate. We all nodded our heads in sympathetic agreement, rejoicing in her first attempt to be articulate. But the young priest, who was sitting in, feeling called upon to defend the faith, ponderously set forth the reasons why "one must be careful how one expresses the truths of the faith, especially to non-Catholics." Actually, under the circumstances she had described *she* had been more competent in the situation than he would have been.

Isn't it true that the attitudes and remarks of most laymen about religion will seem strange, limping, bold and improper in

contrast to the studied phrases of "professional" Catholics? Yet if lay Catholics talked habitually of their faith like trained philosophers and theologians, wouldn't this make them unintelligible to their contemporaries?

It is not my point to defend either the immaturity of the layman or imply that the behavior of the two priests mentioned is typical. (For that matter young priests should also be allowed the opportunity of immature attempts.) My point is that the laity will have to act immaturely while they are learning to be mature, articulate Catholics. As long as this is true (given today's climate) the layman will always be discouraged if his deportment and speech are contrasted with that of well-turned-out seminarians.

why I brought it up

I would not have gone into all these complications were I not convinced that here is one explanation of lay absenteeism. What has been put forth as a crying emergency by the popes is reduced to the dimensions of a hobby for laymen in the local parish.

I can hear Chesterton roar: "What is worth doing, is worth doing badly." Here we have a situation where the amateur is desperately needed. Professional fastidiousness is of as much use in lay apostolicity as in the abandoning of a sinking ship. Are we not preventing the period of trial by forbidding a period of error?

The alleged complacency of the laity is to a great extent the outward appearance of a people overwhelmed by a sense of utter inadequacy. The role they find hardest to imagine themselves in is that of apostles. Yet a few try it. The rest of the parish sits back and occasionally shouts advice. Soon the novelty (for the spectator) fades. Nothing is noticed until the first "scandal." Of course, the beginners have made a mistake (as beginners do). Now comes the charges of "holier than thou," "anti-clerical," "do-gooders"! Another "failure" can be gaily recorded to justify the herd who limit their religion to an occasional 12:45 Mass on Sunday.

Ideally lay apostolicity involves many things: the traditional virtues, the art of human relations, in addition to numerous sciences and techniques. All this must be acknowledged. Sanctity and competence are the ultimate goal and, in a certain sense, a real Catholic Action will not exist until they are achieved. But they can only come as a result of experience.

book reviews

SURPRISED BY JOY

by C. S. Lewis, Harcourt, Brace, \$3.50

An autobiography can be appreciated from three different points of view: as a literary product, as a historical document and as a psychological drama. It is this last aspect which is the chief attraction of current autobiographies, particularly stories of religious conversion. Consequently, the present review will be less concerned with the conversion story itself and more with the personality of the convert.

This book is written in the easygoing fluent style that has already made Lewis' previous works so eminently readable. Lewis combines excellent observation and description of facts with a witty, at times flippant, tone of language; he is intensely personal without being at all emotional about it. This makes him in a certain sense an ideal self-observer and on occasion one gets the impression that the author made psychological experiments on himself and now writes a faithful record of them.

His description of his early school life is superb. It might be a shock to American readers but it is a wonderfully life-like history of the late English system of education with all its attendant suffering, injustice, cruelty and filth.

The author states at the beginning that he does not intend to write a complete history of his life, but merely the history of an experience that he calls joy, "for in a certain sense the central story of my life is about nothing else." Soon we are thrown into witnessing this most subjective and deep experience that can only be circumscribed by faltering words and re-felt by those who have known similar experiences.

What does Lewis mean by joy? Here is his first description of it: "As I stood beside a flowering currant bush on a summer day there suddenly arose in me without warning, and as if from a depth not of years but of centuries, the memory of that earlier morning at the Old House when my brother had brought his toy garden into the nursery. It is difficult to find words strong enough for the sensation which came over me; Milton's 'enormous bliss' of Eden (giving the full, ancient meaning to 'enormous') comes somewhere near it. It was a sensation, of course, of desire; but desire for what? Not, certainly, for a biscuit tin filled with moss, nor even (though that come into it) for my own past. 'Oh, I desire too much'—and before I knew what I desired, the desire itself was gone, the whole glimpse withdrawn, the world turned

commonplace again, or only stirred by a longing for the longing that had just ceased. It had taken only a moment of time; and in a certain sense everything else that had ever happened to me was insignificant in comparison."

I would not hesitate in calling this a genuine mystical experience, although not necessarily mystical in the strict sense of a supernatural *gratia gratis data*. The author no doubt believes too that it had quite a lot to do with God. He is convinced that through these secret longings God kept a hold on him until he would finally acknowledge God's existence and holiness.

Unfortunately, while the Hound of Heaven sounds satisfying as a plot of an eventual conversion, in actual reality the story of the person is disappointing. In a certain sense every story of a conversion is a disappointment. "Why at this moment?" "Why at all?" the curious reader is bound to ask. However in the present case there is the additional factor of a duality in Lewis' life that is never resolved. Curiously enough the person concerned is quite conscious of it and it does not seem to bother him very much. I am touching here on the utter lack of integration within his life: inner raptures and joy on the one hand; the cold, rationalistic type of scholar on the other. These two worlds never meet or melt in each other. Human relations do not penetrate or reflect the regions of his joy. To a terrifying degree Lewis is consistently "not involved."

What kind of religion has he embraced at last? He has become a believing Anglican. "Why not a Catholic?" we may ask. "Has his personality something to do with it?" Perhaps. Yet the man who took more delight in Chesterton than in any other contemporary writer on religion might easily be moved by God's grace to follow Chesterton to the end. In the meantime we heartily recommend this book to a reader who enjoys self-observation and good and witty writing.

Hans G. Furth

THE NAMES OF CHRIST

by Louis of Leon, O.S.A., Herder, \$4.75

Before Christ became incarnate the name of God was so deeply revered by the Jews that it was pronounced only on rare occasions, and then only with the most profound awe. Today it is so frequently profaned—even by the very people upon whom He has set the seal of His redemption—that it has become necessary to form a Holy Name Society to stem the tide of that profanity. Of course, there is another side to the picture, for we also have today many devotions, both public and private.

The Litany of the Most Holy Name of Jesus and the Litany of the Sacred Heart, for example, form a rich treasury of symbolism for our meditation. And yet, side by side with these pure fountains of living water are swamps of emotional romanticism, stagnant bogs of subjective speculation, and quagmires of blasphemous theorizing. We have the "sentimental Christ," the "historical Christ," the "Christ of the Social Gospel" and the Christ of occult "psychical research."

Herder is to be commended for selecting *The Names of Christ* for its sixth book in the Cross and Crown Series of Spirituality, in a translation so felicitous that it reads like an original. The names around which Fray Luis weaves his inspiring commentaries were given to Christ by God Himself, for all are culled from Holy Scripture, and Fray Luis makes liberal use of biblical documentation in his expositions. Each name is the focal point for a profound exploration into the nature of God, the nature of Christ, and the nature of man. And yet there is a transcendent co-ordination between them all, for in the light of each new attribute the ones formerly treated acquire fuller significance.

This book is a gem. True, Fray Luis doesn't have the timelessness of St. Teresa, or St. John of the Cross. Being Catholic, he can speak to the Catholics of our generation and find himself completely at home. But he does bring his age with him. And this, while limiting his scope, invests him with its own peculiar charm. For he brings to us a breath from a moment in history when, despite human frailty, Christ was universally proclaimed as the center of creation and the Church was universally recognized as the divinely instituted medium of His intercourse with man.

Elaine Malley

THE LAMB

by Francois Mauriac, Farrar, Straus & Cudahy, \$3.00

Francois Mauriac's latest novel to be published in this country, *The Lamb*, uses no new theme but concentrates on and develops an old one: the ostensible defeat of an innocent at the hands of the sophisticated and the evil.

Mauriac shares with Graham Greene and Charles Williams the power of evoking evil from the pages of his books until you can almost smell it, but whereas Greene's struggle is staged within one man and Williams' struggle lies between great abstract forces which make use of sometimes petty people whose hearts we never see deeply into, Mauriac's technique takes a middle course: one of his characters is "good," some are "mixed," and one or two are "bad" and frustrate the good, though of course their triumph isn't actual or satisfying, and

eventually turns inside out just as the triumph of their prototypes, the Pharisees, once did.

The story deals with the introduction of the innocent, Xavier, into a provincial household of spiritually empty but ravening people, most of whom promptly aspire to devour him. It is the estate of Jean de Mirbel, of *Woman of the Pharisees*, now fifteen years later married to Michele, but still tortured and torturing those around him, still destructively seeking satiation. He has brought Xavier, casually encountered on a train, home with him, having blackmailed him from the very threshold of the seminary with the threat that he and he alone can save the de Mirbel marriage. Both Jean and Michele are jealous when Xavier's attention instead is compelled by Dominique, the dependent girl with whom he falls in love, and by the despised child Roland; from that time Jean, like a thwarted lover, is bent on Xavier's destruction.

This destruction he in one sense achieves, though there is some slight indication that his success may end in his own redemption. Xavier becomes a true sacrificial lamb, sacrificed for a child who will be ungrateful and whose future probably will be both unrewarding and uninteresting; but even more pointedly he becomes a Christ by allegory. It might be feared that in the emphasis of his point Mauriac this time has gone too far. A Christ-like protagonist, when the allegory is developed, overweights a book; the comparison implied is too big to be assimilated into a plot. It is like trying to construct a piece of music around the sound of the last trumpet. It is true that Xavier, at the climax of his struggles, laden with a heavy ladder, his feet bleeding, thorns tearing his flesh, may make the sensitive reader momentarily self-conscious; there are some inferences the reader prefers to make for himself. But Mauriac has been developing this theme for so long that he handles it as successfully as possible, one might almost say successfully. It isn't his fault if the most interesting person after all is Jean de Mirbel. The most fascinating and dramatic struggles in fiction are internal rather than external.

I have described Jean as a thwarted lover. It is exactly as a thwarted lover of God that Jean, like all Mauriac's more unfortunate characters who succeed in winning at least as much of our love as his good ones do, is most interesting. The good ones have found their road. They act in a clear and unavoidable, if enviable, way. Things seem to happen to them, but they are always triumphant because they always know, as we know and their enemies have their successes spoiled by knowing, that those things are not the most important to them, that in one sense they hardly matter. It is to the evil ones, the ones who seem to act on the others, that the most really happens. Why is Jean de Mirbel always a thwarted lover? Mauriac doesn't explore sociological or psychological

explanations. In *Woman of the Pharisees* Jean assisted in the ruin of one victim; he has done a partial job on his wife and on the child Roland, and he has finished Xavier off, but there is only a hint that he has begun to find peace, that Xavier's sacrifice, which after all was not made for him but to save Roland from him, has had an effect, that his career of destruction may be at an end. Jean de Mirbel is stiff-necked though he senses the sweetness of the yoke he still refuses. Mauriac's peculiar genius is his ability to heighten the effect of such human agony to the intensity of a scream.

Betty Rizzo

THE LAYMAN IN THE CHURCH

by Michael de la Bedoyere, Regnery, \$2.75

There are exciting things in this little book. There are perceptive thoughts that provoke one to seek more. As a layman it heightens my thankfulness that we live in these vital days when the layman can see the possibility of achieving the fullness of his position in the Church of Christ. The brevity of the book prevents the fuller development that a sympathetic reader might desire, but perhaps it is just as well that the application of the layman's part be left to the imagination and ingenuity of each of us. We all have our own setting in which to work.

The principles and warnings set forth nevertheless can be universally applied. For a book of this size perhaps too much is attempted; yet some consistent impressions are woven throughout its pages. Thus the ever recurring theme is that Christianity is *life*. Withdrawal from the world is not consistent with the vocation of the laity. Lay life must still be a Christian life and as such must reflect the life of Christ as prophet, priest, and king.

Michael de la Bedoyere emphasizes that the layman is not a second-class citizen in the Church. While he affirms the necessity of obedience to the authority of the Church and her visible leaders in matters of faith and morals, he maintains that there are vast areas where dissension is possible from a "majority view," an apparent Catholic view. The special ruling and teaching roles of the hierarchical authority cannot, he avows, "substitute itself for the Christian function of living Christianity." Therefore he decries that active laymen in the past have too often been priest-helpers, and that lay organizations designed for Catholic Action have resulted in too great a dependence on ecclesiastical authority.

Some of his injunctions and admonitions seem more applicable to Britain than America, but this is because of history rather than principle. His suggestions that laymen take a more active part in handling

parish finances will not be taken too kindly, for in this country the specter of trusteeism seems to be ever present for apprehensive reflection. The criticism that Catholics have shunned politics is likewise untrue in our nation, but there does appear today to be an unwholesome tendency among Catholics in the U. S. away from political activity toward the professions. His courageous raising of the question as to the efficacy of the seminary system in training priests to develop lay spirituality properly may, however, have bearing for both sides of the Atlantic.

Hugh Short

LOVE OF OUR NEIGHBOR

edited by Albert Ple, O.P., Templegate, \$3.95

This is an important book. Not only in what it has to say, and the way that it says it, but because of the method by which it came to be written. It is not the work of any individual. It is the work of a group of men, a thinking-team, if we might so designate it. In his introductory words, Father Plé says of the discussions that preceded the writing of the report which is *Love of Our Neighbor*: "These days were not solely an affair of theologians and exegetes; they were also attended by well-qualified representatives of those sciences which in various ways are concerned with men's relations with one another."

Readers should not expect to find a finished thesis on the theological virtue of charity as exercised toward our neighbor. The writers' aim is much less. "All we offer is a map in high relief of that treatise on charity that we want so much to see written."

There are three main sections of this slim book. First is a biblical theology section in which the authors delineate what is to be found in revelation concerning charity toward the neighbor in both Old and New Testaments. The second section is theological in the scholastic style: charity as virtue, as binding force between Christians, and as participation in the trinitarian relationships. The most extensive section is the third. It is by a group of laymen, and might be termed an attempt to determine the philosophic and psychological nature of man's relation with his fellows. A fourth section, a single chapter of eight pages by the editor, is a summation and projected outline for a treatise on the theology of love of neighbor as sought in the introduction.

In this day, when our preoccupation with man is so intense that some have been deceived into seeking *man* as the goal of all life, it is our plain Christian duty to declare to the world that man is but a means to God. Our nature is but the instrument whereby our person is brought to the realization of God, and through the grace of Christ is

enabled in some measure to participate in the inner mystery of the Trinity Itself. If for no other reason, it behooves us to know our nature well with all its complex relations with the "others" who share that nature with us. Failing to understand these complex relationships, we fail in the first duty of that love of neighbor which is requisite for any love of God. This is not to say that a scientific knowledge of the relations between man and man is necessary to all. But it is very important that some of us be as aware of the depths of the problem as possible. These will welcome *Love of Our Neighbor*, despite its brevity and lack of development. In fact, we would go so far as to say that these two characteristics are not defects, but rather virtues, and stimulating ones. It is an honest book. Its thesis is that there is a lot of work to be done, and its method points a way in which that work can be accomplished.

Joseph E. Norton

PLAYED BY EAR

by Daniel A. Lord, S.J., Hanover House, \$4.00

Anyone who has attended American Catholic schools during the past three decades can hardly have helped being influenced, directly or indirectly, by Father Lord, through his hundreds of pamphlets, through the Sodality of Our Lady which he rescued from almost complete oblivion and made one of the major extra-curricular activities of Catholic students, or through his Summer Schools of Catholic Action, attended yearly by thousands of youngsters. Now we are given this dynamic Jesuit's autobiography, written during the last months of his life, after he had been told that he was dying of cancer.

We might expect this known doom to overshadow its pages, but the traditional sundial inscription "I record only the sunny hours" might well serve as a capsule review of *Played by Ear*. Father Lord had his share of dark hours, of course, but as filtered through the screen of his always optimistic point of view, they emerge, all of them, as blessings in disguise. And not least of the blessings was his approaching death. He considered it most gracious of providence to warn him of the coming of the end—certainly a Christian attitude, but how rarely seen in practice!

Father Lord's life, as related by himself, bears a startling resemblance to that of his famous pamphlet characters, Dick and Sue. As a youth he was, like them, the product of a comfortable middle-class environment; he enjoyed healthy amusements, he was averagely religious. In the course of his religious life he suffered no mystic plunges to the depths or ascents to the heights, save for a bad case of scruples

met and overcome just before he was to take his vows. His record is that of a steady, conscientious worker, laboring diligently in his corner of the vineyard, who turned out an amazing amount of writing, and got through an equally astonishing lecture and retreat schedule year after year.

It has been the fashion in certain circles to scoff at Father Lord's admittedly easy run-while-you-read style of writing, but he himself draws the sting of his critics when he disarmingly admits that he has no illusions of writing for the ages, or even for the decades, that his work was, all of it, meant for the immediate moment. If it was dated in six months he cared not a whit; if it had helped one confused teenager it had accomplished its purpose. "Genius," he says calmly, "is a thing of which I find no sign in my manuscripts . . . I have few illusions about my writings." Nevertheless, genius or no, he goes on to give very practical advice about the mechanics of authorship which would benefit any writer, no matter how talented.

And he has wise things to say. One sample: "The daily carrying of the cross is a personal assignment, not the commission to insist that all others be aware of its shadow and weight."

All in all, one closes this book convinced that Father Lord was a man more than capable of filling his particular place in the scheme of things and, more than that and harder of accomplishment, a man with whom it must have been singularly easy to live, a man delightful to know.

Patricia McGowan

SAINT JOHN FISHER

by E. E. Reynolds, Kenedy, \$6.00

American Catholics are, at the least, vaguely familiar with St. Thomas More, but few of them know anything much at all about that other great English martyr with whom he shares a feast day—St. John Fisher. For one thing, St. Thomas More is more popular because he is a rare—and outstanding—example of a "lay" saint. The fact that he was married (twice even!) and had a normal family and professional life endears him to us. Then, too, he was noted for his wit, and while a remarkable sense of humor isn't one of the indispensable virtues necessary for canonization, it certainly is a quality which a saint's devotees find very attractive to contemplate.

John Fisher, in contrast to Thomas More, was a much more sober character; but if he was serious, he was not grim. And while he did not go in for quotable witticisms, his personality was nonetheless lovable. Facts about his early life are scarce, it seems, and it would be unfortunate

if the reader of Mr. Reynolds' biography, daunted by the barrenness of the first chapter, should be discouraged and cease to read on. For John Fisher was a man and a saint well worth knowing, and Mr. Reynolds' is a biography that is well-documented and extremely competent.

Chancellor of Cambridge University, Bishop of Rochester, John Fisher was a scholar concerned greatly about ideas and a shepherd concerned primarily with souls. His labors on behalf of the University were equalled by his zeal on behalf of his diocese. In a time when too many bishops were concerned more with revenue than with ministry, John Fisher was recognized—even before the "King's great matter"—for his unusual holiness and devotion to the Church. His remaining steadfast to the faith and to the papacy (being the only member of the English hierarchy who refused to accept Henry VIII as head of the Church) is rather the logical outcome of a life of unswerving loyalty to Christ than an unexpected, "miraculous" ending to his story.

The author has given us a special reason for gratitude by translating and reproducing a number of excerpts from the saint's sermons.

Dorothy Dohen

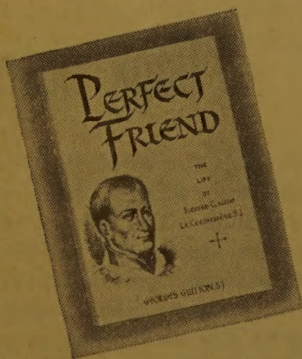
book notes

Despite the flyleaf contention that *One Shepherd, One Flock* (by Oliver Barres, Sheed & Ward, \$3.00) is a "conversion story like no other," any writing in this sphere is scarcely an innovation. This account of a Protestant minister's "coming over" is unusual insofar as it is lacking almost completely in emotionalism. We are aware from the first page that he is searching for the truth; not for a warm feeling somehow synonymous with security. He is willing to "lose his life that he may find it"—which means leaving his successful parish in a comfortable community for he knows not what. This frank determination wins the support of the reader who becomes interested enough to follow him to the end, not because of his story, but because of his personal integrity.—Mary E. Price

A Book of Spiritual Instruction by Abbot Blossius, revised and edited by a nun of Stanbrook Abbey (Newman, \$2.75), is a welcome translation of the work of a great spiritual writer of the sixteenth century. Like all spiritual classics it is of its very nature timeless, though

an occasional turn of phrase may jar or displease the modern reader. Abbot Blossius follows the traditional lines as regards the development of the spiritual life, sees contemplative prayer as a normal part of Christian perfection, takes for granted the accepted means of asceticism and bodily mortifications, and while he is uncompromising about the need for absolute detachment if one is to reach union with God, he is at the same time so cheerful and reassuring that he does not discourage the struggling soul. "As to those defects and imperfections which he finds he can in no way correct, the servant of God should not allow himself to be disturbed. He should resign himself to God, and look on those things as the manure scattered over the field of his soul in order to produce a better crop."—D.D.

Readers of *Integrity* who have enjoyed the poems by J. E. P. Butler, which we have printed from time to time, will be glad to know that a selection of his poetry is now available in book form and can be obtained from the author himself (c/o St. Thomas College, Chatham, N. B., Canada; price, \$1.50).—D.D.



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